SEPTEMBER 1, 1960

THE UNITED CHURCH

OBSERVER

ASHBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Homewood

MISSION BOAT SKIPPER WAYNE MacKENZIE

(*See page* 8)

True Story of John Knox
by George Johnston

Fifth Reich Coming?
by Gordon Donaldson

Letters

Challenge to Teachers

Dear Sir: The minister and congregation of Austin United Church in Manitoba deserve a good deal of credit. They are supplying three young men as teachers for the Indian boys and girls in Manitoba this coming year. Two of them will teach at Norway House and the other at Cross Lake.

The United Church has the right to nominate teachers for schools owned and operated by the Indian Affairs branch of the Department of Citizenship and Immigration.

Education is the key for the future of the Indian boys and girls as well as of white ones. When we begin to appreciate the potential that is there in terms of teachers, nurses, doctors, lawyers, ministers and indeed members of every profession and trade, we begin to grasp the immensity of the challenge presented to every teacher who wants to do something a little different and a little more difficult.

There is still need for teachers, preferably young men, to teach in one-roomed schools in Manitoba at such places as Island Lake, Cross Lake, and Koostatak Centre. In north-western Ontario a single man is needed as teacher at Deer Lake, and if possible, a man and wife team of teacher and nurse is desired for Pikangikum. If a few more congregations would follow the lead of Austin we would have plenty of teachers in the schools for Indian children.

(Rev.) N. K. Campbell,
Winnipeg 10, Man. Board of Home Missions, Manitoba Conference.

A Doctrine Clarified

Dear Sir: . . . May I congratulate the Rev. Mr. Davidson for his article "Knowing God in Three Ways." The Trinity is the most difficult doctrine to explain, particularly to those who would try to tear down our faith, and regularly accuse us of worshipping three gods. **Beyond, among and within**—I shall memorize it.

Mrs. Charles C. King.
Thetford Mines, P.Q.

Those Shirt-sleeves

Dear Sir: Your editorial biography entitled "Shirt-sleeves to Shirt-sleeves Spiritually" is no doubt true in some instances, but I feel that it is not indicative of the general situation across Canada. School statistics show that our high schools for the next five years will be crowded to capacity as never before. The great proportion of these young people are sound, morally and spiritually. True, their values are different, but when has the world stopped changing values? In the past 50 years the message from the pulpit has changed from hell fire and brimstone to evangelical fervour.

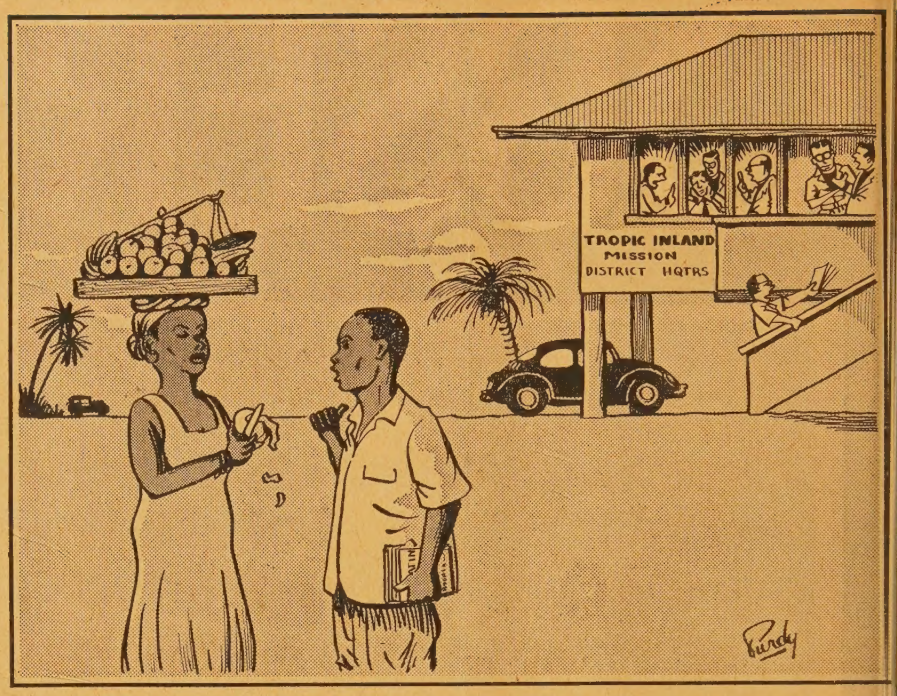
It has been my good fortune to associate with many of the high school students in the Montreal area, and I find them superior in many ways to my contemporaries of 50 years ago. . .

St. Eustache, Que. Ernest J. Shearman.

Dear Sir: Your fine editorial "Shirt-sleeves to Shirt-sleeves Spiritually" has given much food for thought. I think it is time that our United Church ministers, Sunday school teachers and parents took a good look at the effectiveness of religious instruction in our church. I feel we need the same shake-up in our church schools that is being carried out in our educational system across Canada. . .

We want our young people to grow up to be effective Christians with a sound, basic belief as to their purpose here on earth and a knowledge of the Bible that will carry them through the difficulties of their life span and into the life beyond.

Sedley, Sask. W. H. Henley.



"The missionaries are restless tonight!"

Grossly Unfair

Dear Sir: Very few people — and perhaps least of all Dr. Silcox himself—will suppose him to have disposed of existentialism by his facetious review of two books in the July **Observer**; so I do not leap to write out of a mistaken protectiveness for what some think is in its own strength a hardy and worthwhile movement.

What does concern me is that the Book Review page should be the place where this piece of whimsy should be displayed. A review, it seems to me, is different. A review can be humorous. It can be critical and depreciatory. But it should also be earnest. It has a serious purpose: to inform. It should spring from an understanding—though not necessarily a sympathy with—the books reviewed. To make ignorance a virtue, and to commission it in the derision of what may be worthwhile, and to do this on a page which exists (or ought to) as a guide for reading, seems to me unworthy, and in danger of defrauding readers of books which they might have found, on reading, to be a genuine experience.

Emerson, Man. (Rev.) J. Carl Ridd.

Ultra-Conservative Religion

Dear Sir: Your editorial in the July issue of **The Observer** entitled: "Through Western Canada" interested me. I spent some years in Western Canada and know something of the fine work done by the United Church in that area.

You have a right to be concerned about the many churches and denominations that are spreading thoughout Western Canada. A great concern is that most of these churches preach an ultra-conservative type of religion.

I suppose that in democratic Canada there isn't much you can do about restraining the multiple-denominationalism of Protestantism. This, no doubt, comes under the heading of "freedom of religion."

It does seem to me, however, that you might at least be able to keep the American churches from trying to establish footholds of conservative theology in your country.

I wonder how long we American ministers would retain our feelings of good-natured tolerance and co-operation if The United Church of Canada should establish a church half way up on the next block?

(Rev.) Allen Raymer Reeson
San Bernardino, Calif.

Article Sparks Interest

Dear Sir: I would like to congratulate **The Observer** for the article "Mr. Young People's Union."

Being a past YPU presbytery executive member, I think such articles as this would help many church people understand the YPU and maybe take a little more interest in the group in their local church. We must keep in mind that the young people of today will be the leaders in our church tomorrow. . .

Windsor, Ont. Mrs. Jean Marshall

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A FACTUAL REPORT

ON SPECIFIC ACCOMPLISHMENTS WITHIN THE CHRISTIAN CHURCH ON THE NATIONAL LEVEL

DURING THE PAST SEVEN YEARS:

$118,148,476.00

HAS BEEN PLEDGED IN NEW FINANCING TO **1268** CHURCH SPONSORED APPEALS THAT HAVE RETAINED

THE WELLS ORGANIZATIONS OF CANADA, LIMITED

CHURCH FUND RAISING CONSULTANTS

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	Canvasses	Pledged
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BRITISH COLUMBIA	109	$7,991,386
MANITOBA	96	$8,367,757
NEW BRUNSWICK	19	$1,208,957
NEWFOUNDLAND	72	$5,844,002
NOVA SCOTIA	45	$4,658,667
ONTARIO	649	$68,110,393
PRINCE EDWARD I.	32	$2,714,862
QUEBEC	45	$4,853,679
SASKATCHEWAN	87	$6,134,966
YUKON	1	$64,209
ALASKA	9	$901,983
BERMUDA-BAHAMAS	4	$226,870
JAMAICA W.I.	3	$291,370
PUERTO RICO	1	$96,213
ANGLICAN	460	$34,432,958
BAPTIST	45	$2,883,041
LUTHERAN	19	$1,104,246
PRESBYTERIAN	36	$3,128,863
UNITED CHURCH	465	$46,584,638
ALL OTHERS	243	$30,014,730

FUTURE:

As of July 1, 1960, 22 clients are scheduled for Church Sponsored and Wells Administered Canvasses during September and October, 1960. These include two Denominational Schools in Alberta, and in Trinidad, W.I., three Presbyteries of the United Church of Canada and 17 churches of various denominations throughout the Dominion.

These will be directed by a staff of 24 Canvass Directors who have a total of 108 years' experience in Canada with the Wells Organization; who have administered a total of 603 canvasses and who have been instrumental in raising a collective total of $61,643,740.

Wells Organizations of Canada is established to serve the Church. Certain statistical information and advice on your Fund Raising problems are available at no cost or obligation to any accredited clergyman or layman.

H. W. Allen, *President.*

THE UNITED CHURCH
OBSERVER

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Morley Indian Children

IN THE NEXT ISSUE

Life on a Reservation
By C. S. McNUTT

The Edmonton Story
By IAN MACDONALD

Observations

AWAY BACK IN APRIL, THE OBSERVER'S U.K. columnist, Philip Barron, reported that bread and cheese luncheons were becoming popular in England as a means of raising money and focussing attention on World Refugee Year. And we expressed the hope that this type of meal, or some cheap and tasty substitute, might commend itself to imaginative and diet-conscious Canadians.

A LARGE NUMBER OF CHURCHES picked up the idea, and helped fill the refugee fund coffers. Some of them held simple luncheons such as Mr. Barron described; others planned elaborate evening dinners in which the whole family could share. Managing Editor Homewood reports there were 18 different varieties of cheese and almost as many kinds of bread at one such dinner in Hamilton's Olivet Church. It was put on by the Hi-C group.

Bread and cheese at Olivet Church

THIS WAS ONE OF THE MOST ELABORATE "austerity" meals staged around the country. The teen-agers had solicited help from local grocery stores and suppliers, with the result that the tables were literally loaded. The merchants gave fruit, cake, coffee, milk, cheese, bread, and even the paper plates and cups the 200 diners used. The youngsters raised $370 to help refugees.

* * * *

● WHEN GEOLOGIST WAYNE MACKENZIE sold his gold-dredging business about 12 years ago he had no thought of entering the ministry. But the sale of the last piece of equipment in 1956 helped finance his second year at Union College of B.C. For the last two years he has been skipper of the mission boat *Robert C. Scott.* This month he becomes the United Church's first official aerial missionary. Several other ministers have a pilot's license, and one, the Rev. George Millard of God's Lake, Man., flies his own plane. But Mr. MacKenzie will be flying the first United Church-owned aircraft around his scattered Alert Bay, B.C., field. (See story page 8.)

A PILOT of the McMillan Bloedell Company on the West Coast, with vast experience in coastal flying, was the first layman to give advice and suggestions to the Board of Home Missions office in Vancouver on aircraft. He was Dan McIvor, son of the Rev. Dan McIvor of Fort William. With his help and Dr. Arthur Pentland's advice and assistance, the Board purchased and delivered the Cessna to Alert Bay.

* * * *

●TORONTO TELEGRAM REPORTER Gordon Donaldson, whose by-line has been seen often in THE OBSERVER, writes about the political scene in Germany in this issue (see page 11). He's a man who knows the country well, having spent four years there working for British intelligence following the war. He's been back five times since. On his most recent trip, his third for *The Tely,* he spent many weeks searching out hundreds of documents and interviewing people in their offices and homes.

* * * *

● THE EDITOR HAS BEEN VISITING Scandinavia and Russia and other parts of Europe this summer, and writes THE OBSERVER from Copenhagen:

THE AMAZING PARADOX is that in Scandinavia about ninety-five per cent. of the people belong to the State Lutheran churches and they pay their church taxes, but only about two per cent. attend worship. In Russia the churches are crowded, and membership is growing, even after 43 years of persecution and opposition, with the State officially atheistic although granting freedom for "misguided" people to worship, but not to teach children or evangelize outside their buildings.

THE EDITOR SAYS he has notebooks full of stories and materials he would like to publish in THE OBSERVER. His first article will appear in the next issue.

Editorial

The Modern Imperative

ONE of the most serious questions—a theological one — before the modern Christian is how to reconcile the historic doctrines which have made Christianity an exclusive religion, with the great modern imperative to world brotherhood.

Christianity has always tended to divide men into the saved and unsaved, sheep and goats, wheat and tares, Christian and non-Christian. And Christians have come to speak of the Christian and the non-Christian world.

"I am the way, the truth, and the life, no man cometh unto the Father, but by me" has long been one of our favourite texts. And it has frequently been perverted to imply, "No man cometh unto the Father but through this particular church."

We have been much less articulate in our exposition of another verse of Scripture: ". . . but in every nation he that feareth him, and worketh righteousness, is accepted with him"—or other teachings of Scripture which make us search for God's revelations to the many peoples whom he has not left without a witness.

Dr. Albert Schweitzer, when asked by the editor of THE OBSERVER to suggest what young men ought to preach today, said: "Those who have not the spirit of Christ are none of his" and went on to say that he had found the spirit of Christ among those who did not profess the name of Christ.

This changing world, the fact that those who have come to know Hindus and Buddhists and Muslims find they have the spirit of Christ, forces us to ask ourselves searching questions.

Professor Wilfred C. Smith of McGill, formerly a missionary among Muslims, is challenging us with such questions in a way that no other Canadian theologian has. He wrote in the *Christian Century*:

"The question used to be asked: how is it possible to take the Christian faith seriously and at the same time believe other ways to be valid?

"I predict that the day is coming . . . when the contrary question will press more cogently: how is it possible to hold a firm, deep, vibrant Christian faith, wholehearted and committed, without knowing that God meets other men in other ways. This is not to hold that all religions are essentially the same, which seems to me glib and obviously untrue. It is rather to hold that God loves all men equally, reaches out after them wherever they may be, and loves them within whatever situation he may find them.

"There can be no final conflict between . . . intellectual truth and moral value. But if for the moment there seems to be a conflict between doctrine and moral imperative, I for one have but little hesitation in holding that doctrine as formulated in the past must be expanded so as to be enabled to include the moral truth that now presses hard upon us. We shall not go far wrong if we insist that loyalty to Christ impels us to love our neighbours of other faiths as we do ourselves."

THE LEWD AND THE OBSCENE

WE'VE got a problem on our hands in North America dealing with the element that has learned there is money to be made by selling and circulating lewd and obscene literature, pictures, and films. It hasn't reached as serious proportions here as in the United States, but it may.

Two classes of citizens don't help very much: the illiterate and puritanical book-burners who publicize and condemn things they haven't read, but are certain no one else should; and zealous anti-censorship people who defend books they haven't read.

We doubt that there is any subject under the sun which can't be treated with good taste. At the same time we are very suspicious that some of the novels most loaded with sex—and in recent years, sex perversion—while making literary pretensions, are really aimed at the box-office. They linger so lovingly over those things we all know about, but which most of us contrive to keep in place.

We've read—once only—some of the most publicized novels we've all heard so much shouting about. *Peyton Place* we thought was a pretty good book. It's not a bad mirror of some small towns we all know. It's a good thing to have a good novelist take us to the places we can't go and show us the things we haven't seen.

Most readers will find *Lady Chatterley's Lover* somewhat tedious. Take out half a dozen pages and it would have been reasonably sedate and dull.

Lolita is depressing. We assume it is good for parents of little girls, and perhaps for little girls, too, to know that some men suffer a malady that makes them hang around school playgrounds waiting to molest little girls. We found *Lolita,* despite all the critics that rave about its artistic value, distasteful. We'd rather read up on that problem in a medical book than in a novel the critics say is quite literary.

We read recently a pocket book from an ordinary news-stand, the name of which we refuse to advertise, that puts these three much-discussed books into the shade. It made no pretensions to art whatever. It was just lewd.

And officials have problems with stuff even worse than it. They need the sympathy of sensible people. We are going to require some censorship; we need very intelligent censors. Even then some mistakes are going to be made; and the more people informed about it, the better.

OBSERVER
SEPTEMBER 1, 1960

In Editorial Assessment

How North American Churches are Different

THE average person when asked what churches joined to form The United Church of Canada will say quickly, "Congregational, Methodist and Presbyterian." Then he may add as an after-thought, "There were some smaller ones, too."

What is usually overlooked is that the Union included over 3,000 congregations organized under a General Council of Local Union Churches. These were the churches, many of them in the north and the west, where Christian people of many denominations had recognized the foolishness of denominational competition especially in small places, and had proceeded to create local union or community churches prior to 1925.

Community Life

When Church Union was hallowed, June 10, 1925, the chairman of this General Council summed up their contribution to the new and larger union in these words:

". . . in the manifestation of the Spirit in the furtherance of community life within the Kingdom of God, and of the principle, in things essential, unity, and in things secondary, liberty, receive ye our inheritance. . ."

The Presbyterians had an emphasis which went deep into the history of the Scottish people. The Methodists had their heritage from England and John Wesley. The Congregationalists contributed that which had been inherited from the Puritans of New and old England.

The Presbyterians mentioned their "vigilance for Christ's Kirk and Covenant, care for the spread of education and devotion to sacred learning."

The Methodists spoke of "evangelical zeal and human redemption, the testimony of spiritual experience and the ministry of sacred song."

And the Congregationalists reminded all their brethren in the new church that they had a tradition of "liberty in prophesying, love of spiritual freedom and belief in the enforcement of civic justice."

But all of us who have been reared in Canada—perhaps more particularly in the small places of rural Canada—sense the tremendous significance of that local union phrase, "the furtherance of community life within the Kingdom of God."

Take the churches out of the Canadian communities, and what have we left? It is there the faithful and the unfaithful gather week by week, to join in common worship of God. And it is there the children of the community are schooled in the Bible and its truths. Often the churches are frame buildings squatting among the tombstones, at the four corners of open country, but they join a community together. Through them come to our lives almost every good and decent thing we learn to love.

The Canadian churches have tried to minister to all the needs of a hard-working pioneer people. They have provided the only cultural life some communities ever knew. Their contribution has often been limited, but they have been the only agency to encourage creative activities. It was in the church and its organizations that most Canadians learned a little music, tried a little drama, first had an opportunity to speak in public. They developed the little social graces that mark the civilized person.

The School Lagged

We can't overlook the schools, especially the contribution of the school teacher who often, even yet, takes her place alongside the pastor as the educated authority on many things. But the school in rural Canada, at its best has been a handmaiden of the church; at its worst lagged behind the church and made its contribution to ABC's and to little else.

It was through the churches that the social and recreational life of most communities was organized. The Ladies' Aid suppers, summer picnics, winter skating and sleigh-riding parties, concerts, music festivals, garden parties and debates have all enriched community life.

The thousands of small places across the land would have been impoverished, socially and culturally as well as spiritually, without the churches at the heart of community life.

We tend to think of this as the pattern for the church through the world, but it is not so. However, it *is* true for much of the U.S.A. as well as Canada. It is less true for Europe and the United Kingdom.

Kitchens and Kitchenettes

The difference is symbolized in our modern buildings, where every new church has a kitchen, and many of them a kitchenette, too. We have our fellowship halls and gymnasia, our badminton courts, bowling alleys, stages and green rooms, snack rooms, coke bars, billiard tables, orchestras, bands, moving picture screens and projectors.

Riverside Church, New York, has 17 kitchens and kitchenettes. A guide in East Liberty, Pittsburgh, apologized to us when we asked if they didn't have a swimming pool, and said they would have built one, but the YMCA across the street had just installed a new pool and they didn't wish to compete.

Canadian Memorial United, Vancouver, has a swimming pool. While most have fewer such blessings, Canadian church doors swing seven days a week, and their lights burn every night. And in country places where the church buildings may be less lavish, the houses are larger, and activities associated with the church move about from home to home.

In the old country lands, from which our fathers came, the buildings also symbolize the difference. We think of a Scottish church where the pews seat over a thousand worshippers, but the Sunday school room is in a dingy basement. There are no recreational facilities. As for a kitchen, the caretaker has a small electric plate, a battered tea-kettle, a cracked tea-pot, two cups and saucers, and sugar in a can.

The community is not socially or

(*Continued on page 24*)

The 160-Point Parish

The ROBERT C. SCOTT got only to six points in a three-day trip into the British Columbia grizzly bear country • • • now aircraft takes over

By E. L. HOMEWOOD

Hand-logger Bill Baker, 66, looks over books he has received from the mission boat's library. He lives and works alone; was anxious to discuss religion with the Rev. Wayne MacKenzie (left).

THE sun hadn't yet climbed the mountains when the mission boat *Robert C. Scott* slipped out of her berth at Alert Bay to wind her way among the inlets and islands of British Columbia's ragged coast. The time was 7 a.m.

For more than 10 hours we chugged the 70 miles up narrow, twisting Knight Inlet. When we left the *Scott* at 5.26 p.m. in an outboard-powered dinghy, we were still 2½ miles from the Dot Logging Company camp, our initial point of call. It was the *Scott's* first trip into the remote grizzly bear country in almost a year.

The eight families at this logging camp will be seeing even less of the familiar grey mission boat in the future. But they'll see more of the Rev. Wayne MacKenzie who has been her skipper for the last two years. From now on he'll be winging up the inlet in the first United Church-owned aircraft: a Cessna 170. He's been taking flying lessons all summer, got the plane in July, and will qualify for a pilot's license this month.

Mr. MacKenzie will be able to fly into most of the 160 points-of-call in his 8,000-square-mile parish. They are located in 22 localities where populations range from 25 at Rock Bay to 950 at Port Alice. Eighty people live along Knight Inlet, some of them in camps, many in lonely fishing or logging cabins. We visited about 20 of them on the three-day trip I made with Wayne on the *Robert C. Scott*.

Most of our time was spent in the logging camp at the head of the inlet. Low tide prevented us from floating even our little fibreglass dinghy down the slough to deep water until late the second afternoon. While there we ate in the mess hall with the loggers, and saw them at work in the woods. We watched Mrs. Fred Field teaching her two young daughters the lessons supplied by the Sunday School in the Home, and visited other families in the camp.

On the way back to the *Scott* we stopped to visit Jim and Lorette Stanton, both in their 70's, who have lived on

(*Continued on page* 10)

Mr. MacKenzie points out Port Alice to layman Ed White who went there to help with the new congregation. The stars indicate points-of-call for the mission boat. The ROBERT C. SCOTT'S home port, Alert Bay, is circled.

Mr. MacKenzie prepares the SCOTT'S dinghy for trip up a shallow slough, as Engineer Scotty Porteous looks on.

A new, faster mode of transportation comes to the mission field, as Mr. MacKenzie accepts keys to Cessna 170 from Dr. Arthur Pentland.

the inlet for 40 years. Jim's a guide for bear hunters and one of Canada's leading authorities on grizzlies.

Twenty-four hours after setting out in the dinghy we were back on board the mission boat. A couple of hours later we rowed in to the little logging camp at whose off-shore float the *Scott* was tied up. For an hour, Mr. MacKenzie discussed prospecting and mining with camp-operator, Earl McLachlan. Missionary MacKenzie was formerly a geologist and logger McLachlan had been a prospector, and both had worked in the same territory in the B.C. interior. He asked the missionary to look at rock samples on his next visit.

"My experience in mining often opens up doors and leads to friendships in this country," Wayne told me later. "It takes a while to get some of these people interested in talking about religious matters."

Prophecy journals discussed

But 66-year-old Bill Baker was anxious to talk about things religious. He's a hand-logger and has been working his lonely tract about seven miles down the inlet for the last 13 years. Bill came aboard the *Scott* when we stopped at the slippery log float near his timber stand. Over a cup of coffee he discussed with Mr. MacKenzie some prophecy journals he had received from California. An hour later he left with a handful of books from the mission boat's library. He couldn't find any Erle Stanley Gardner mystery stories which he said he likes for relaxation.

A low fog had settled over the inlet when we waved good-bye and headed for Glendale Cove. The once-prosperous fish packing plant there is abandoned now, and the only residents are Mr. and Mrs. Kinzabura Chiba, a Japanese couple who act as watchmen and operate a small fishermen's supply store.

The Chibas are members of the Alert Bay church, and they extended a warm greeting to their pastor. Mr. MacKenzie prayed with them and left a copy of Phillips' translation of the Gospels. When we left, Wayne took along an order for medicines for bed-ridden Mrs. Chiba, which he had filled later at the drug store in Alert Bay.

Not typical trip

Back in home port, we took stock of our trip. We had been away 61 hours and stopped at six of Mr. MacKenzie's 160 points-of-call. We had spent 20 hours travelling and 12 hours visiting.

This was, perhaps, not a typical trip for the *Robert C. Scott*. Mr. MacKenzie has been taking the mission boat out from Tuesday to Friday every week. The journey up Knight Inlet is one of the longest, but it has the least number of stops.

During the year the Alert Bay minister travels about 5,000 miles in the mission boat. He spends almost 700 hours in travel time alone. With the recently-purchased aircraft he will cover at least 1,200 miles a month and do it in 20 hours.

Although there are a number of logging camps in Mr. MacKenzie's area, most of his work is with the families and children.

"The single men in the camps won't come out to services," he told me. "We announced a round table discussion in one camp and the only people who showed up were the cook and his wife. We planned services in another, but only five women and one man came, so we had a discussion."

The most successful ventures in the single men's logging camps have been movies. "The men like films, so we give them good religious ones," Wayne told me. The *Robert C. Scott* has the Martin Luther film in its permanent library.

While the logging camp population is transient, there are about 6,000 permanent residents in the area, and Mr. MacKenzie has over 2,000 names on his pastoral visitation list. Many of them are not church members, at least not United Church members, but they are part of his parish. There are seven established congregations and Sunday schools in addition to Alert Bay. Three of the congregations, Coquish, Port Hardy and Port McNeil, and six other preaching points, are reached by boat. Mr. MacKenzie keeps a Volkswagen van at Port McNeil, which he drives to Port Hardy Airport for services. He can also drive 25 miles into the hills to visit the six families and 150 men at the Mannix iron mine, or to the Coal Harbour whaling station where 300 people live in the summer months. Two other congregations on Vancouver Island, Camp N and Woss Lake, are reached by logging railroad. And Mr. MacKenzie has been flying into Port Alice by charter plane for more than a year. Services are held in the golf clubhouse in this company town on Vancouver Island.

Company executives co-operate

"When I first went to Port Alice to see about services, I recognized William Dale, manager of the pulp mill, as an old classmate," Mr. MacKenzie told me. "We had taken a civil engineering course together in 1937-38 at Washington State College. I've had excellent co-operation from him and other company executives and we've got a thriving congregation there."

A layman went to Port Alice last fall to assist Mr. MacKenzie. He worked in the company mill all week and conducted services each Sunday. They were attended by people of many denominations. "We've got Presbyterians, Baptists, Mennonites, and members of several other churches in the congregation," Mr. MacKenzie said.

This summer there have been four students assisting Mr. MacKenzie on the Alert Bay field. "We have missed a lot of visitation time in the inlets this summer because of flying lessons, but the students have taken up the slack in the larger settlements," he said recently.

But Alert Bay itself, with its 1,500 people, can keep its minister busy. It's a prosperous little community made up

(*Continued on page* 18)

Mrs. Fred Field and her two daughters study lessons supplied by Sunday School in the Home in the logging camp quarters.

A "Fifth Reich" is Coming?

by Gordon Donaldson

FIFTEEN years ago Adolf Hitler shot himself and the Allies of the period took over a conquered Germany.

This anniversary alone might justify a survey of the state of affairs in Germany today; the events of the past year demand a closer review.

Since 1948 the problem of Berlin and the two Germanys has remained the biggest threat to the peace of Europe. This has not been the fault of the Germans—although they have profited by it.

The Russians set up their Germany; we set up ours. As long as the Germany appeared dutifully grateful and appropriately pro- or anti- Communist as required, nobody looked at them too closely. They were pawns in a bigger game.

In the past year a healthy breeze of criticism has swept this stagnant situation. Walter Ulbricht's German Democratic Republic is at last getting to its feet economically, although there are signs the Soviet leaders are wearying of its constant troubles with its collective farms.

Dr. Konrad Adenauer's Federal Republic is now a powerful well-armed state, soon to be the strongest nation in Western Europe, both in economy and weapons.

Can't build on hatred

But the recent waves of anti-Semitism, plus revelations about the numbers of Nazis in office and traces of military arrogance have brought strong qualms to Bonn's allies, particularly Britain.

West Germany is still admirably anti-Communist. But as everyone other than the Cold War fanatic is beginning to realize, you can't build a new democracy on hatred for a rival system. Nor can it be done on love for the United States or worship of a soulless alliance like NATO.

For a period, West Germany passed through a pan-European phase. But today's trend, unmistakably, is a return to German nationalism.

This had to come sooner or later and there is nothing too unhealthy about nationalism as such. The West Germans have accomplished much and have much to be proud of in their "economic miracle." However, it is difficult to remain calm and unemotional about German flag-wagging. The old wounds still smart. It is easy to confuse nationalism with its last manifestation, National Socialism. Today's generals wear the medals Hitler gave them (with the swastikas filed off) and are, in fact, the same generals Hitler led.

Tomorrow's German jets will bear the same names—Heinkel, Dornier, Messerschmitt — that yesterday's bombers carried. Krupp is going back into the arms business.

Too soon to judge

It is easy to make superficial condemnation of the new Germany—to point to the same heads under the same steel helmets and assume they'll march in the same old direction; to discover legions of former Nazis in the administration and assume they're plotting a new Nazi state.

It is equally naive to hail the 11-year-old Bonn democracy as the final triumphant flower of the liberal German tradition, a foe of authoritarianism and a friend for life. Eleven years is a short time in which to judge a state hastily thrown together in near-war conditions, occupied by foreign troops and nourished by hand-outs—a state overrun by former fascists and lacking any strong democratic tradition upon which to fall back and a state, be it remembered, that was born with a mighty chip on its shoulder—the loss of the German Eastern Territories.

I returned recently from Germany after spending two months collecting data on the backgrounds of the leading men in politics, administration, industry and the professions. The idea of this was not to blacken Bonn by throwing the odd Nazi in the government's face, but to find out just what sort of people run West Germany today.

The results were not encouraging. They showed that the basic machinery that powered the old Nazi state now drives the Bonn republic. The old administrative machine has been preserved; the old economic machine with its great industrialists and mightly combines has been rebuilt.

The new foreign office is staffed very largely by survivors of the old Ribbentrop foreign office. Eight out of ten top foreign policy makers and most of their staff were trained in the old Wilhelmstrasse tradition.

The educational system contains, at classroom level, a high proportion of Nazi-period schoolteachers.

About a third of the Federal Members of Parliament are former Nazis.

A black disgrace

The judicial machine is a black disgrace, containing 1,000 former Nazi special court and military court judges and prosecutors—men responsible for many of the horrors of Hitler's justice.

At Cabinet level, Dr. Adenauer tolerated for years his minister Prof. Theodor Oberlaender, an unrepentant out-and-out Nazi leader. Oberlaender quit under enormous international pressure this spring, leaving behind in the Cabinet one apologetic Nazi and a couple of doubtful cases.

Oberlaender was, and still is, a symbol of the hopes of ten million refugees now in West Germany—that they will one day re-occupy the former German territories in the East. Bonn keeps that hope alive: Oberlaender, the former leader of the Nazi League of Germans

(*Over*)

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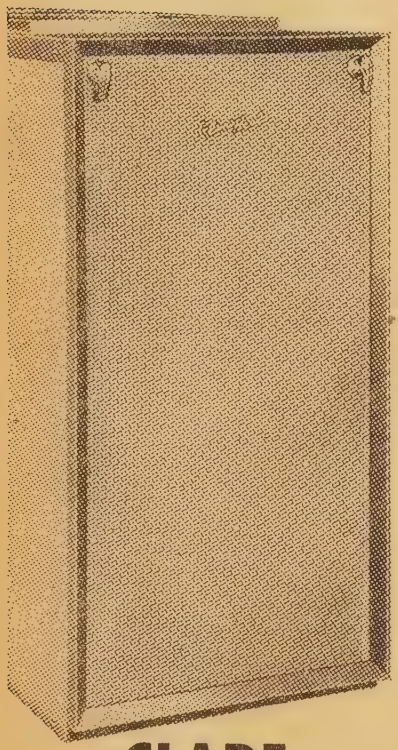

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in the East, was the living embodiment of it.

The information which I compiled for *The Toronto Telegram* came from various sources, including research organizations in East and West Germany and official records. The prominent cases were already well-known in West Germany through its active and independent press.

But my report brought a startling reaction in Canada. On one hand I was praised for revealing that the Germans were "at it again"; on the other I was accused of spreading Communist propaganda.

Everybody, it seems, has rock-hard preconceived ideas about Germany and the Germans today.

After watching German developments for 15 years, four of them spent in that country, I cannot be so dogmatic. There is no easy answer to the question: Is Nazism on the way back?

The Nazi party, as such, died with Hitler and so did its associated organizations. The only one whose members make any attempt at keeping together is the Waffen SS—the military branch of Heinrich Himmler's Nordic "state within a state." SS General Kurt Meyer, who was imprisoned for shooting Canadian prisoners and now makes a modest living selling beer, heads a "benevolent association" representing the 900,000 former Waffen SS men. Meyer's military ideas, as he explained them to me, haven't changed much since he was captured in 1944, but he and his organization are very cautious in their approach to politics.

A noisy party

Traces of the old Nordic mysticism and racial witchdoctory doubtless remain among the former SS men, but the SS had lost faith well before the end of the war and the ignominious suicide of its leader squelched any traditions that remained.

The German Reich Party (DRP), headed by a former SS colonel and containing a high proportion of former Nazi party members, is the leading neo-Nazi party of the moment. It is not openly anti-Semitic, although two of its members painted the swastikas on a Cologne synagogue that touched off last winter's world-wide epidemic of stupidity.

The DRP loudly deplored the incident but quietly welcomed the publicity. It is still a noisy splinter party with about 16,000 members and has a long way to go before it can take over from Hitler.

If there is to be a political revival of Nazism it could begin with a party like the DRP. But don't look for a carbon copy of the old Nazi party. Times have changed; next time, if there is a next time, the shirts will be of a different colour.

Far more significant than the DRP at present is the "renazification" of the big political parties, the provincial and federal administrations. A Nazi past is still, to some extent, a liability in West Germany—but nothing like the drawback it was ten years ago.

The Adenauer government's famous pensions act rehabilitated masses of Hitler's former servants. It decreed that municipalities re-hire 20% of the Nazi officials kicked out in 1945. Senior Nazi administrators, convicted war criminals, even the widow of Reinhard (Butcher) Heydrich, Himmler's chief lieutenant, receives from the state.

Quite respectable

It is now considered quite respectable to have been a "nominal" Nazi or storm-trooper. While very few West Germans today believe that all Hitler did was good, very few will say that all he did was bad.

It is difficult to assess German feeling, particularly on this point, because there are still two types of public opinion—the kind reflected in the press and the kind reserved for private discussion.

Pro-Nazi sentiment is like racial bias in Canada—not often aired in public. But it is much stronger.

For better or worse, the Hitler days were the "good old days" to most Germans now between 40 and 60. Hitler may have made mistakes, they feel, but he did rescue Germany from depression and near anarchy and restored pride and purpose.

The wrong purpose? Well, they say, it's the same purpose the Voice of America now preaches—the holy war against Bolshevism.

The new generation has no good old days to look back on. Young Germans have learned practically nothing about the Hitler period in their schools. Many of them are out to make a fast D-mark, unaffected by Hitler, Adenauer, Khrushchov or anybody else.

The good days are now. If they suddenly end—if there is a depression—anything can happen. The unemployed, the refugees, even the now fat and contented businessmen, may find a new spellbinder.

Practically every German I have talked with over the past three years makes this point. Lately, Bonn officials have been adding a further warning: "Stop this nasty criticism of Germany

(*Continued on page* 24)

What Makes an Ordinand?

By A. C. FORREST

LAST month 95 newly ordained ministers of the United Church began their new work. Most of them were settling into new manses across the land, and being inducted into their first pastoral charges. Some were planning to go abroad for continued study, and a few were making preparations for specialized work in Canada and overseas.

In a time when a church suffers from a shortage of ministers, and many congregations face the year without one, there is an intense interest in the ordinand, reflected in large congregations at ordination services. Why did he decide to be a minister? What's he like? Why aren't there more of them?

The great majority of the ordinands were young men who grew up in United Church homes, who felt a call in their youth; and took a university BA course followed by three years in a theological school.

One of them—just one this year—was a woman. A number of them were older men who left a life of work or business for the church. Some of the ablest of them came from other lands.

This year two men had trained for forestry. A social worker in Edmonton said he was tired of finding what was wrong with people without being able to give them the real answer to their needs. So he resigned and enrolled in St. Stephen's College. "That was the smartest thing I ever did," he said.

THE OBSERVER cannot tell all their stories. But here are some highlights from several of them that appealed to us.

From Holland

Eduard Cornelis Prinselaar, a forester in Holland, came to Canada to work on a farm. His is a long story, but eventually he found himself in United College, Winnipeg, training to be a minister. Last year he served with his wife and family in an Indian mission at Fisher River, and he asked that he might be appointed after ordination to continue Indian work. A grateful church granted his wish.

When the Rev. Ivan Cumming, secretary of B.C. Conference, placed his hand on the head of George Keenleyside, 52, for the ancient laying-on-of-hands in the chancel of St. Andrew's-Wesley Church, Vancouver, he remembered a night over four years ago back in Golden, B.C. "Did you ever thing of going into the ministry?" Mr. Cumming asked his right-hand man of the congregation, who had been a grocer and butcher since 1923.

"I've thought of it for 30 years," he said. And George Keenleyside, who left school after grade nine, sold his store, resigned as the town fire chief, chairman of the school board, head of the committee of stewards and member of the choir.

"He was our whole bass section," Mrs. Cumming remembers.

When he completed his course in Union, B.C., last month, he led his class and won several prizes for academic excellence. He was more fortunate than most, for his three children were grown and he had enough money from his store to pay his way without having to hold down a job at the same time.

When he rose from his knees, an ordained minister, he returned to stand beside Charles Hamori-Torok, MA, BD, once a political refugee from Hungary. In 1951, Charles and another young theological student fled across the Austrian border one night using their Boy Scout lore and knowledge of the stars to guide them.

There was a big scout Jamboree in Austria that year, and Charles passed himself off as a foreign Scout until he was out of danger. World Council of Churches' scholarships have helped him finance his University course here.

Hands on Son's head

One of the most moving ordination services was in St. Andrew's-River Heights Church, Winnipeg, where a wiry little minister from Iona, Scotland, with a face with many wrinkles from much smiling, placed his hand on the head of his son.

Newly ordained, David Russell Stiven, 34, an MA in natural science and forestry from Oxford, rose and returned to stand head up with his classmates in the front pew.

Behind him, his father, many inches shorter, not so young any more, stood with bald head bowed through the rest of the service.

A few rows back, Mrs. David Stiven, Sr., his mother, and Mrs. David Russell Stiven his wife, (also an MA from Oxford) and brother Robert, also a

(*Continued on page 24*)

Angola-bound ordinand David Stiven and his wife look on as his mother addresses a Manitoba Conference gathering and his father contemplates.

Photo by George Dyker

George Johnston says it's high time to scotch the slanders against the great Scots reformer and tell

Dr. Johnston is principal of United Theological College, Montreal.

The True Story of John Knox

WHEN I was minister of Martyrs' Church, St. Andrews, Scotland, I was rather shocked to discover that many of our young people knew little or nothing about the wild and wonderful days that Master John Knox spent in the old grey city by the sea.

Of course, everyone who knows anything of Scotland knows the name of John Knox; and quite likely they have heard (and maybe adopted) very definite opinions about him. For two or three generations Knox has had a bad name, just as the Reformation has had a bad name. Historians and zealous modern Roman Catholics have made tremendous inroads into our estimate of the religious significance of the Lutheran Revolt and the later Protestant systems of the sixteenth century.

Ashamed of Reformers

Today it is not just fashionable, it is almost a dogma in some quarters, to say that the Anglican Church is not a Protestant Church. People have tended to be somewhat ashamed of the Reformers. I would not be surprised, therefore, if many of the *Observer's* readers confessed to some ignorance, too, about John Knox!

If history is not "bunk", we ought to learn more about the way God has brought about reforms and changes in His Church, and especially how He has led our own forefathers in the faith.

The United Church contains thousands of former Scots and former Presbyterians, who brought their heritage of learning and education, their zeal for the Glory of God, and their admirable system of church government into the Union. At other times we must commemorate the Wesleys and John Robinson, and other heroes of our Methodist and Independency inheritance: but 1960 is Knox's year! For in 1960 we celebrate the Four Hundredth anniversary of the Scottish Reformation. There will be a special service at the 19th General Council, and every pastoral charge is invited to use a specially prepared Order of Service for September 18.

The Scots people today are the product of many influences, and we cannot trace them all. But in religion of the modern period John Calvin has been the decisive figure among theologians and statesmen of the Church, and his effect was transmitted through his disciple, John Knox, 1505 (?) to 1572.

It was Knox who sounded the trumpet blasts and provided leadership at the most decisive hour. It was Knox whose preaching overthrew in a moment the ancient faith and kindled the common folk to blazing enthusiasm. It was Knox who fought the Queen and won religious liberty for his side; and he had much to do with every phase of the Reformation. A remarkable person, whatever view you hold about him.

Obscure beginnings

His earliest days are obscure. He belonged apparently to the country town of Haddington in East Lothian (not far to the east of Edinburgh), and he may have gone to St. Andrews University as a student (it had been founded in 1411-1412, 40 years before the University of Glasgow). He became a tutor and notary, and at his first appearance on the stage of history seems to have been also a priest of the Roman Church. This was in 1546 when he was the disciple and friend of reformer George Wishart, who had taken up where Patrick Hamilton left off: Hamilton was martyred in 1528 at St. Andrews in the street where my former church now stands.

Master Wishart brought to Scotland a knowledge of Greek, converted many in Montrose and Dundee, and probably celebrated the first Communion in Scotland according to the Reformed mode. But the Cardinal Bishop of St. Andrews, Beaton, captured and burned Wishart outside his palace, the Castle of St. Andrews. (You can see the spot if you go down N. Castle Street to the Scores.)

Rowed a galley

This death led to others: Beaton himself was foully murdered, the castle seized, and John Knox conscripted to teach and soon also to minister to the Lords who had rebelled. Here in St. Andrews, Knox the Protestant heard his real "call" to the ministry, and he went to the Toon Kirk (The Church of the Holy Trinity on South Street) on weekdays to preach. He argued theology, too, with the defenders of Roman doctrine and Roman customs.

Quite soon, however, the Royal forces under the Earl of Arran got the help of a French fleet and captured the castle and its garrison. Knox went to the galleys for 19 months, and it is said that he rowed past the old castle vowing that one day he would return.

During the next ten years he ministered in England (1549, under Edward VI) and on the Continent. He went to Geneva and sat at the feet of John Calvin, the greatest intellect of the Reformation, and admired the godly discipline of Calvin's city.

By 1559 the pot was boiling over in Scotland. Certain Lords covenanted together to establish the Protestant form of the faith in the nation (1557), but France and Scotland were linked by the closest ties and France was Roman

John Knox, the great Scottish Reformer . . .

Religious News Service

. . . scolds the ladies of the court of Mary Queen of Scots for unchristian behaviour

Catholic. Young Mary Stuart was married to the Crown Prince or Dauphin of France in 1558, and in 1559 she became Queen of France as well as Queen of Scots.

While she remained in France, her mother ruled Scotland as Regent. But the Protestant Lords obtained help from Elizabeth of England and compelled the Regent's forces to surrender at Leith on July 6, 1560. Meantime John Knox had arrived the year before, in spite of danger to his life from the government. His preaching heartened the nobles and roused the commons, in Carrick (Ayrshire), in St. John's Kirk of Perth, in the villages of Fife, and then on June 9 in St. Andrews.

Much of this whirlwind campaign of oratory and incitement was accompanied by stripping the churches and cathedrals of images and other ornaments. Knox deplored what the rabble multitude were doing, but could not control their riots and pillaging. Damage was done, some of it irreparable. But it is quite unjust to blame Knox for this, as if he had instigated and encouraged it.

Bloody and ruthless

Some share of blame may be attached to him: that is all. It is high time to scotch the slander on his name for what took place. Reformation was bloody, just as the repressive measures of Regent and Cardinal were bloody: witness the martyrdoms. Reformation was ruthless, but only because the Roman Church in 16th century Scotland was the most corrupt in all Europe.

So we come to August 1, 1560, when the Scots Parliament lawfully established the Reformation as both a religious and a civil fact. In this year Knox and his colleagues produced the *First Book of Discipline,* that was to provide churches, ministers, schools and teachers for every parish! They hastily put together the *Scots Confession of Faith* (in Latin and the Scots tongue), one of the greatest documents of all time. And the work went forward of teaching the people throughout the land what Reformation meant.

Met her match

And then the Redhead returned! The widowed Mary left France and came to Edinburgh in August, 1561. She came to be Queen in deed and in the Mass of her church. She had wit, charm, a shrewd head; but she was too late and she played her cards badly. Indeed this romantic lady misjudged her land, and she met her match in Knox. As she went on, struggling for her rights as a Catholic and a Sovereign she played a tragic game: first with Darnley, then with the Protestant Bothwell; with the favourite Rizzio, and finally with her hated rival, Elizabeth of England. She made Elizabeth a Protestant in spite of herself!

The tale of Master John Knox and the arrogant, lovely Mary is enthralling, but it cannot be told here. Knox was the minister of the High Kirk of Edinburgh (St. Giles), and he lived in the High Street (you can visit his house in the Royal Mile). His first wife being dead, he married again, this time a very youthful bride. He preached on great State occasions—at the Coronation of James VI in the Church of the Holy Rude, Stirling, in 1567; and three years later at the funeral of the Bonnie Earl of Moray.

He protested the Queen's celebration of Mass in her royal chapel at Holyrood (now a ruin); he lectured her and her friends; he thundered from his pulpit on every major issue, social, political and religious. He feared no man; he feared only God.

But he loved Scotland, and he loved the true Kirk, the Spouse of Christ, out of which there could be no salvation. He was no rabid Presbyterian, for he would approve bishops if only they would preach to edify and correct their flock. He lived to see the First Episcopacy established by the Regent for young James VI, the Earl of Morton. (People nicknamed these first Bishops of the Reform Kirk "*tulchans*", because they were the creatures of their patrons, the nobles.) And on November 24, 1572, Knox died, with the blessed words of St. John's Gospel in his ears.

Left a legacy

In a few words we may sum up his significance:

He was the voice that sounded forth the Word of God to the Scotland of the 16th century. A true prophet.

He was a great churchman, versed in the Scriptures and in the catholic doctrines of the Church.

He desired the Christian good of Scotland, and also of the two Kingdoms of England and Scotland.

He was raised up by God to perform a needed work of renewal, and he left a legacy to his people of humility before God and an awful respect for the truth.

We do not deny his faults, and we certainly do not stop to judge him. Knox is far greater in history than any of us, and his place as the maker of modern Scotland is absolutely secure. We may not like him; we cannot ignore him. We need his prophetic courage, his faith in Providence, his sense of destiny, his obedience in his life to the faith he confessed, his utter fearlessness. Knox let in the Light of the Gospel to the darkness of a corrupt Church and an enfeebled nation. Thanks be to God for him! ●

• Welcome the Exile • The Gates Opened

Ad Lib

By J. A. DAVIDSON

MY Irritable Friend, the soul of kindliness and brotherly concern, recently sent me a letter which is a veritable pot-pourri of instruction and information. He knew that I was about to leave my chilly exile at Fort Churchill and return to civilization: he feared that I might be quite out of the picture on the currents and flavours of church life, and he has set out to try to remedy that deficiency. Discretion prevents me from quoting his delightful letter in full, but perhaps a few extracts from it will be of interest to some of my readers.

He tells me that the presbytery to which he belongs has become quite solemn recently. The brethren apparently are now specializing in being glum and self-critical about the state of the church, and quite determined efforts are being made to launder ecclesiastical dirty linen. Of a recent presbytery meeting he tells:

"Jumbo Binks conducted the opening worship. After a fast hymn, a slow scripture lesson, and a prayer, Jumbo preached a short, sharp sermon at us. He told us in ringing terms (Jumbo's voice becomes a little tinny when he rings it) that judgment must begin in the church and that our fear of experimentation is simply awful and that the reason some of us are so timid about new approaches such as group dynamics is that we are afraid of being judged by them. Quite a performance, let me assure you. (During luncheon I asked Jumbo, in a very kindly fashion, just where the Holy Spirit came into all this group dynamics business. His cold stare suggested that such a question is irrelevant and impertinent. Be warned that one cannot be too careful nowadays about where one raises theological issues.)

"I recently attended what was called a 'Workshop on Evangelism'. It was a special meeting for preachers, and a couple of potentates of the pulpit led us in a discussion of what is wrong with preaching today and what we'd better do about it. It was generally agreed that the pulpit has deteriorated, although the discussion leaders did admit that there are instances to the contrary. One of the important men summed up rather neatly by saying, 'We must have more Gospel and less platitudes.' And we all nodded our heads and muttered sagely, 'Yes, yes, less platitudes.'

"I've been on the presbytery Pastoral Relations Committee again this year. I'm all shook up by it. To facilitate the settlement of ministers I think that we might be advised to take a leaf out of the book of the federal Civil Service Commission and set up official 'competitions' for vacant pulpits. After all, there is much sheer competitiveness in obtaining calls, and to systematize it and bring it out into the open might be helpful to both ministers and churches."

Caistor Corners

By J. SHERIDAN BOLE

IT was a cardinal singing! I keep recalling with a great pleasure that morning at Five Oaks when on a walk down the hillside path I heard a cardinal singing. The notes rose into the air, one by one, like bubbles of golden sound, drifted away and broke across the river.

I couldn't see my singer but I stopped halfway down the hill to listen. To me the cardinal has always seemed to have in its song, more of sweetness and of glad surprise than any of our winter woodland birds. Suddenly my singer ceased, but not before my heart had gone on far, sweet journeyings.

I waited for the song to begin again but he kept his silence and I moved slowly down the path. I had gone only a short distance when the notes bubbled up again. It was my presence that had interrupted the singer but with my passing he set up the score and was at it again. My heart filled with gladnes although I knew now he wasn't singin for me. He was singing to the grea glory of God and I rejoiced to share i his morning orisons. It was as if th door of the cathedral of morning ha been left ajar and I had shyly slipped i to the vestibule and was hearing thi little red-robed priest before the altai as he moved through his morning devo tions. I assisted in his adoration.

I keep recalling the incident and mi little red-robed priest. Even last nigh as I lay in bed, before sleep had com I thought of him and I asked myself th question, "Did you today sing your son to the great glory of God"? Other suc moments I have known. A Hand draw aside the veil and we are permitted glimpse into another world, a realm o the spirit.

It was on an afternoon in late Fa when the shortening days bring a sens of "all the sadness in the sweet, th sweetness in the sad," that I walke down a country lane and stood for moment beside an old rail fence tha skirted an ancient wood. The air wa still with Autumn's sadness. The tree had thrown their leaves to the groun in a final gesture of farewell. At m feet there lay three, or at most fou withered, coloured ones. As I gazed a them they seemed to hold all th pathos of life's farewells, "the pang o all the partings gone, and partings ye to be," the transitoriness of all earthl things. With the Psalmist I knew th days of man are soon cut off. But knew, too, the eternal Lord who is ou dwelling place in all generations. Ther in that small space I stood in the ante chamber of the presence of God. And said to myself; "wait, for God is near

It is strange. There was only th fence and the woods, and yet this da they opened to me a gate into eterna fields and I felt eternity brush m shoulder.

Trivial things! A bird singing in th February dawn, three forsaken leave

(*Continued on page* 18)

Rev. J. A. Davidson

Rev. J. S. Bole

Rev. G. Legge

Rev. H. G. Forster

• Eye-Witness Report • Revamping Needed

Flight from Congo

By GARTH W. LEGGE

NORTHERN RHODESIA — Tea break has just arrived on the last day of the synod's conference in Mindolo. We are enjoying tea and fellowship when in strides the director of the building we are using. "The Congo is boiling over," he announces. "Rioting and mutiny have broken out in Elisabethville, and already European refugees are beginning to surge over the border into Northern Rhodesia.

"How many of you are staying tonight?" he asks, "because all available space will be needed for refugees."

Soon they are rolling into this Mindolo Centre, into Kitwe and Ndola, Chingola and Mufulira. The Copperbelt is being flooded. Reception facilities spring up over-night. The Mindolo refugees are mainly Italian, Greek and American. Old folk who have spent 30 years in the Congo are among them, haggard and bewildered. And American Methodist missionaries with their little tots, given only one hour's warning of the evacuation, are anxious about the fate of their bishop and other colleagues.

The winds of change are reaching hurricane velocity in this turbulent Africa. Feeling is running high. European housewives on the Copperbelt are chatting about the savagery of the Congolese, and leaving no doubt of similar appraisal of Africans on this side of the border. Yet in Mindolo the Africans help to arrange prayer services for the refugees, joining in petitions for them and strife-ridden Congo. In our own church meeting, an African Christian lifts up to God the needs of the stricken in the name of the God-man through whose suffering all men have been made one.

Back home in Mufulira, I drive over to the Refugee Reception Centre. By now more than 1,300 refugees have reached this town, mainly by car, though some have come by airlift or train. Many of the cars, often late American models, have cracked windshields and dents from the stoning that almost cost their owners their lives as they fled from the cauldron of Elisabethville and Jadotville.

In the reception room, order is being wrested from chaos, as hundreds of refugees mill about. A loudspeaker issues repeated instructions and news flashes. Areas are set up for the allocation of lodgings, for taking information about missing relatives, for telegrams.

Language is a problem. The signs in the centre are in French, but most of the helpers speak English. So I stay to help interpret for these Belgian refugees. A woman is desperately concerned about her relatives. I take the information and ask her to wait until lists from other towns can be checked. A local housewife finds a couple who stayed with her last night and unaccountably left this morning. Unable to speak English, this refugee family didn't know

(*Continued on page* 31)

The Church and Labour

By HARVEY G. FORSTER

INDUSTRIAL workers in Canada have achieved a high standard of living. There are depressed occupations and depressed areas. The spectre of unemployment is still abroad. But for the most part the victory has been won, even though mopping-up operations will have to continue for a long time.

Having survived the years of struggle, having achieved a fair wage, a home, a car, a pension scheme and some seniority rights, the industrial worker is beginning to ask questions. He does not want power. Having been shoved around himself, he does not desire to shove others around. But he would like to know if a full stomach, a nice home, watching the kids grow up and the wife grow old, and himself slowing up—is all there is to life. Punching a clock, performing a routine operation, for 30 or more years, and then going out on pension at the age of 65; all this does not present a very exciting picture.

He might find a kick in a world-wide "Freedom from Hunger" campaign, just as he found a kick in his own struggle for a fair wage. But he is not sure if it is worthwhile to keep alive the babies born of the population explosion. At any rate they are far away.

So he asks the old, old questions: Why am I here? Where am I going? What is the meaning and purpose of life? Even when he cannot formulate the questions, he senses he is missing something. He needs a philosophy of life, some answer to the riddle of the universe.

The church claims to have the answer. Industrial man is willing to listen. On the few occasions when he has attended church, and in his conversation with church people, he has not found any answers. In fact he is not sure that either the minister or the church people know the questions, let alone the answers.

On this Labour Day, 1960, the church had better find some answers. The industrial man is prejudiced in favour of the church. While the church did not help him very much in his struggles, it did not oppose him and it did help to neutralize the opposition. Moreover, he likes to see his wife and children dolled up on a Sunday morning to go to church. Certainly he cannot be cajoled or coaxed into going to church. Neither the appointment to take up the collection or on a special committee to find out why the roof leaks, nor the honour of sitting a few pews away from the boss, will bring him to church. He will come if the church speaks to his situation. But the church knows little of his situation and as yet would not know what to say if it did know.

There are an increasing number of young ministers in the United Church who, through Student Christian Movement work camps, are interested in industrial parishes. They believed the church meant what it said in the Commission on a Functional Ministry (Record of Proceedings, 16th General

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Council, p. 159). So they prepared themselves for a specialized ministry.

Unfortunately, settlement committees are too pressed by immediate problems and geographical limitations. So unless these young men are ecclesiastical diplomats, they may find themselves settled on a rural charge or in a pleasing village, far removed from industrial man. On the other hand, an industrial parish church may find itself with a minister who thinks a labor union is something like the Rotary, Elks or Masons.

Young ministers today are not content with the old platitude given some of us 50 years ago, "Young man, you must go where you are sent; the call of the settlement committee is the call of God." Labour Day, 1960, might well be devoted to a revamping of settlement machinery. ●

CAISTOR CORNERS

(*Continued from page* 16)

in Autumn's corner; but enough to draw the curtains back on a stage where the actors are ardours and exaltations, longings and memories, and ineffable mysteries. And the talk behind the curtain is of an immortal beauty.

These moments do not come at our bidding; nor do they return. But others like them await us farther down the road. They beckon us, and to follow their beckoning is to be led into a world of unimaginable wonder.

I give you the end of a golden string:
Only wind it into a ball,
It will lead you in at Heaven's gate
Built in Jerusalem's wall."

160-POINT PARISH

(*Continued from page* 10)

of two side-by-side villages, one Indian, the other, white. The United Church's work is almost exclusively with the island's white population. "Even if I was kept in Alert Bay for two weeks by bad weather, I couldn't do all the visitation that is needed," Wayne told me, as the *Scott* chugged through drizzle and fog, homeward bound.

The Alert Bay church hasn't a big membership; only about 20 on its congregational roll. But many more residents look upon it as their church. And it has another pastoral charge membership roll, which contains names of people from the area served by the *Robert C. Scott*. "That roll came into being last year, and includes those people whose only church is the mission boat," Mr. MacKenzie said. "We wanted to give those who wished to become members, a church to belong to." About a dozen names are on the roll.

For Wayne MacKenzie, serving these people is a lifetime job. "I expect always to do this missionary type of work," he told me. "I have no desire for a city pulpit."

Mr. MacKenzie and his pretty wife Barbara, volunteered for the church's marine missions a year before he was graduated from Union College of B.C. After ordination in Penticton in 1958 they headed for Alert Bay.

"We heard that they were having

(*Continued on page* 20)

Who Were the Moderators?

These are the 18 men who have served as moderators of the General Council of The United Church of Canada. A new moderator will be elected on September 14 at Edmonton. Listed are the year elected and the place in which they were serving.

1925—Rev. George C. Pidgeon, Bloor St. Church, Toronto (r)
1926—Rev. James Endicott, Secretary, Overseas Missions Board, Toronto (d)
1928—Rev. William T. Gunn, Editor *Record and Missionary Review*, Toronto (d)
1930—Rev. Edmund H. Oliver, St. Andrew's College, Saskatoon (d)
1932—Rev. T. Albert Moore, Secretary, General Council, Toronto (d)
1934—Rev. Richard Roberts, Sherbourne St. Church, Toronto (d)
1936—Rev. Peter Bryce, Secretary, Missionary and Maintenance Dept., Toronto (
1938—Rev. John W. Woodside, Chalmers Church, Ottawa (d)
1940—Rev. Aubrey S. Tuttle, St. Stephen's College, Edmonton (d)
1940—Rev. J. R. P. Sclater, Old St. Andrew's Church, Toronto (d)
1944—Rev. Jesse H. Arnup, Secretary, Overseas Mission Board, Toronto (r)
1946—Rev. T. W. Jones, Calvary Church, Montreal (d)
1948—Rev. Willard Brewing, St. George's Church, Toronto (d)
1950—Rev. C. M. Nicholson, Pine Hill Divinity Hall, Halifax (a)
1952—Rev. A. A. Scott, India missionary, Toronto (r)
1954—Rev. George Dorey, Secretary, Home Mission Board (r)
1956—Rev. James S. Thomson, United Theological College, Montreal (r)
1958—Rev. Angus J. MacQueen, First-St. Andrew's Church, London (a)

(d)—deceased (r)—retired (a)—active

Missions, Marriages, and Memorials

SWEEPING changes will take place in the administration of the United Church's overseas and home mis-on work if the 19th General Council proves recommendations that will be ade to it during meetings which open Edmonton on September 14.

Commissions studying the integration mission work will report to the 400 eneral Council commissioners on the me evening as the Commission on the ork of Women in the Church.

"It is hoped that the three commis-on reports will be implemented at the me time," says Dr. E. E. Long, eneral Council secretary. "If we are oing to integrate the work of women, e must immediately deal with the vast oman's Missionary Society adminis-ative programme in missions. The oman's Missionary Society and the oard of Overseas Missions have been most equal partners in the Church's erseas mission work. The Woman's lissionary Society has also had a sub-antial share in Home Missions and s co-operated closely with the Board Home Missions. We cannot afford to se the identity or experience of any these Boards."

Mission work united

It will be recommended that the erseas mission work of the Woman's issionary Society and the Board of verseas Missions be united under a oard of World Mission, and that a oard of National Missions integrate e work in Home Missions of the WMS d the Board of Home Missions. Both ould come into being on January 1, 62.

A plan will also be presented to the uncil which calls for the establish-ent of a new organization for women roughout the congregations, presby-ies and conferences of the church. is would mean the integration of the esent organizations of the Woman's issionary Society and of the Woman's sociation into one women's movement the church. There would be a Board Women under the General Council give direction to this movement.

The Woman's Missionary Society and the Board of Overseas Missions now spend approximately $2,268,470 in overseas missions. The Woman's Missionary Society and the Board of Home Missions spend approximately $4,177,500 in Home Mission work. The new women's organization would hope to raise a substantial share of these amounts for the missionary enterprise of the church.

Another significant report to be brought before the General Council will be the one on Christian Marriage and Divorce. "It makes very fascinating reading, and should merit discussion by young people and adult groups," Dr. Long says. "It's the best report on this subject ever to be brought before any church court."

The commission which has been studying marriage and divorce will ask the General Council to reaffirm its conviction that the minimum legal age for marriage, for both bride and groom, should be 21 years without consent of parents, and 18 years with consent. It will also urge preparation of a study course setting forth the Christian understanding of sex, marriage and parenthood.

Some other subjects covered in the commission's report include abnormal sex attitudes, abortion, mixed marriages, the problem of the single person, civil marriages, and the complex reasons for breakdown in many marriages.

A very comprehensive report will be made by the Committee on the Church and International Affairs. "It will require careful consideration, but it is not particularly radical," Dr. Long says.

Government to be urged

Dr. J. R. Mutchmor, the committee's secretary, says the report will urge Prime Minister Diefenbaker to re-appoint a parliamentary committee to continue examination of Canada's defence budget with special reference to the 70% spent on the upkeep of out-moded destroyers, slow planes, Second World War infantry tactics, and other conventional forces.

Fifteen other commissions and committees, in addition to boards and standing committees, will report during the General Council's 10-day sessions.

Fewer memorials than usual from conferences will come before the council. "There will be only 87 this time, compared to between 100 and 150 at most councils," Dr. Long reports. "It indicates that the church has been more concerned with the work of the commissions, and that the commissions have answered a lot of questions that would normally come in memorials."

Boys' work study

The Toronto and Maritime Conferences are asking for a complete review of boys' work. "A study has shown that boys' work is very difficult and not too successful in the church, and that more personnel is needed," Dr. Long commented.

A memorial from Hamilton Conference endorses the establishment of a university in Northern Ontario and asks that more M and M money be given to support the church's programme in higher education.

Formation of a new conference in Northern Ontario is also requested by Hamilton Conference. While not opposing such a move, Toronto Conference does not give it support. Its memorial asks that the question of boundaries be studied and a report made by 1961. "London Conference, which would also be affected, hasn't expressed itself on the matter," Dr. Long said.

Several memorials concerning Christian faith will be considered. One requests study of the theology of regeneration, conversion and commitment. Another asks a study of the authority of the Bible.

One of the highlights of the council is expected to be an Ecumenical Night, when the speakers will include the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church, USA, and a former president of the National Council of Churches, and Archbishop Howard Clark, primate of the Anglican Church of Canada. Unity and eventual organic union between the Anglican and United Churches will be one of the subjects discussed during the

(*Over*)

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meetings. And the Committee on Reunion is expected to ask the council to express its willingness to enter into conversations with "any other communion in Canada."

For the first time, the voluminous printed agenda for the council contains the names of nominees from the conferences for the office of moderator. Nominated are: the Rev. E. M. Aitken, First United Church, Hamilton; the Rev. E. M. Howse, Bloor St. Church, Toronto; the Rev. M. C. Macdonald, secretary, Board of Home Missions; the Rev. Hugh A. McLeod, Knox Church, Winnipeg; the Rev. E. J. Thompson, St. Stephen's College, Edmonton. They will be officially nominated at the council, when further nominations may also be made. The moderator will be elected on Wednesday evening, September 14, to succeed the Rt. Rev. Angus J. MacQueen.

"This will be a very vital council," says Dr. Long. "It will leave its mark on the future organization and thinking of the church as much as any council since 1925." ●

160-POINT PARISH

(*Continued from page* 18)

difficulty getting skippers, and it seemed to us this was a work we could do best," Mr. MacKenzie said. "I had experience with diesel engines, the principles of navigation and mapwork in the woods, and also in aircraft. An article in THE OBSERVER whetted my desire for the work, so I took a night course at a Vancouver high school in seamanship and navigation."

Mr. MacKenzie's training for his new role as a flying missionary started back in 1944 when he joined the United States Air Force. As a 2nd lieutenant, he did maintenance engineering on B24's.

College "grand-daddy"

When he was discharged in 1946, Wayne went into the gold dredging business. But his partner died a short time later, so he sold the business and enrolled at the University of Idaho. He earned his master's degree in 1949, to add to the BS in geology he had received seven years earlier at Washington State College.

Two years before that, however, Wayne had become actively interested in the church. He was living in Spokane at the time, and wandered downtown one Sunday to attend church. Billy Graham happened to be preaching in the church he entered. "I went forward and was converted, and I date whatever fruitfulness I may have as a Christian from that experience," he told me.

When he returned to university he started teaching Sunday school in the Methodist church at Moscow, Idaho. He joined the Inter-Varsity Christian Fellowship and the University Youth Fellowship of the Methodist Church. "I was the grand-daddy of them all," he recalls, "I was 30 and most of the group were in their early 20's or late teens."

Geology to theology

After graduation he became a lay minister in the Methodist Pacific Northwest Conference, and did a lot of preaching on Sundays after working as a geologist during the week. He worked and preached in Maine, New Brunswick, British Columbia, Virginia and several other states. It was while he was working in Virginia's Blue Ridge Mountains that he received what he terms a "clear call to the ministry." He resigned from all geological activity and went back to Castlegar, B.C., where he had met and married his wife.

Barbara was a Sunday school teacher in the Castlegar United Church when Wayne met her while on a mine inspection tour in 1951. They were married the following year. Now they have three daughters, Susan Lee, 7, Holly Robin 5, and Carolyn Louise, 2.

"When we got to Castlegar we found that the Rev. Clinton Johnston had things all mapped out for us. He had called home and told the folks we were going into full-time Christian work, and had made the necessary arrangements with presbytery and the college," Wayne told me. "We joined the Castlegar congregation on the last Sunday in October, 1955, went to presbytery the following Wednesday and were in Union College the next Monday."

Occasionally the old and new careers meet, as they did on our trip up Knight Inlet when the minister spent an hour discussing minerals with a former prospector. And when the church's new aircraft was flown in to Alert Bay from Vancouver it was piloted by one of Mr. MacKenzie's old friends from mining days, consulting geologist Dr. Arthur Pentland.

The old and new in transportation will continue to overlap, too, at least for a few months. While Mr. MacKenzie will do most of his travelling by air, the mission boat will be kept ship-shape. "For the time being the *Robert C. Scott* will backstop the aircraft and give us an alternative method of transport," Mr. MacKenzie says. What the future holds for the old boat isn't certain, but it will likely be put to work in other coastal areas not now adequately served. ●

By EDWARD CRAGG

Religion and Our Schools

N certain parts of Canada there is today a growing body of opinion opposed to the teaching of religion the public schools. It is argued that neutrality is thus maintained in gard to religion, at some later date ildren will be able to make their own ee choice.

This argument overlooks two facts. or one thing, unless a young person as some factual knowledge about what ligion is, no intelligent choice is posble. And in the second place, to omit ligion from the curriculum of the ublic schools does not result in eutrality. Rather when God is never entioned the inference is either that e does not exist, or that he does not atter. As Sir Walter Moberley has id, "It is a fallacy to suppose that by nitting a subject you teach nothing out it. On the contrary, you teach that is to be omitted and that it is therere a matter of secondary importance."

The result of separating religion and e schools has become apparent in eas where this has been done. It oduces young people who know how make a living, but who do not know hat things are worth living for, young ople who are only too typical of a orld that "has achieved brilliance witht wisdom, power without conscience."

An American university professor has served that during 25 years of college aching many senior students have said to him something like this in summing up their educational experience: "I am not the same person I was when I came here as a freshman. I have had terrific intellectual experiences so that I understand what 'liberal' education means. But now that I am ready to graduate I find that in spite of being a different person intellectually, nowhere in college have I been given values and purposes worth living for, ideals around which to organize my life."

Such an impoverishment of youth must always follow when religious instruction is withdrawn from the curriculum of the schools. Years ago the late Principal Grant of Queen's University said, "A nation is saved by ideas, by formative and inspiring ideas." Certainly an individual can only be saved by ideas, inspiring ideas about the world in which we live, formative ideas about the role we are called to play in it. These ideas save youth from cynicism, from flippancy, from despair. And all such ideas depend ultimately on the factor of religious faith.

G. K. Chesterton was profoundly right when he described religion as the longest and strangest of all telescopes, by means of which a man looks at the stars and sees the ground at his feet. Directing attention to eternal things, it thereby shows the meaning and importance of temporal things. And without this, no significant living is possible.

THE MUSIC MAKERS' CORNER

EAR the top of Lanevery hill I wandered in a lane to a cosy cottage me where Pixie, Patsy, Bongo and lver live. I had promised to slip in r an hour when I was least expected. lver is a white Persian cat who ignored e. Bongo wagged his spaniel tail, but xie and Patsy were gay Music Maker sters.

I always thought a pixie was a boy iry, but Diane, who is 14 and just tering Grade XI, is called Pixie by r school chums because of her whimal charm and wholesome girlhood nich makes her a special friend of eryone. She is a good musician too. tsy is 10; just a happy bundle of ildhood with a million dollars' worth tiny freckles, about to enter Grade in the village school where her mother attended when I lived at Lanevery. I don't know what she will be called when she goes to high school; perhaps Princess Pat which would describe her very well. She is musical too, and everybody's friend.

We spent the happy hour together and didn't want to say goodbye. I have stopped half way down the hill in a pine grove to write this story, and to wonder as I try to look into the future. Pixie wants to be a teacher; then I think she will be a doctor's wife, and her baby boy should be called Puck. Patsy doesn't know what she will do, but I hope she becomes a minister's wife and lives in the parsonage at the foot of the hill . . . and that their baby girl will be called Susie.

Fred. J. Howard

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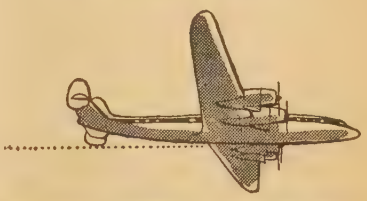

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WHEN Miss Jessie Beattie was preparing *The Split in the Sky,* her story of the Indian people of the Six Nations Reserve, she came into THE OBSERVER office one day and we took her to the Board of Home Missions to meet and talk with the Rev. E. E. M. Joblin, whose knowledge of the Indians and the work of the Church among them, is extensive. When the book was published we asked Mr. Joblin to review it. His comments appear below. . . McGill's Prof. Joyce Hemlow has received the third award for *The History of Fanny Burney.* This book won the Governor General's prize last year for academic non-fiction and the James Tait Memorial Award. Now Miss Hemlow has received the Rose Mary Crawshay prize. This is given by the British Academy "to a woman of any nationality who, in the judgment of the Council of the British Academy, has written or published within three years next preceding the date of the award, an historical or critical work of sufficient value on any subject connected with English literature." The prize, which is valued at £100, was endowed by Rose Mary Crawshay in 1888. . . *The Beatitudes in Modern Life* by the Rev. Harry Hutchinson is reviewed in this issue. Mr. Hutchinson, minister of St. Paul's Presbyterian Church, Peterborough, has been appointed Headmaster of Stanstead College, Que. . . In the next issue we hope to feature Oxford Press book *The History of the Church of Scotland,* written to commemorate the 400th anniversary of the Scottish Reformation by Principal J. H. S. Burleigh, Moderator of the General Assembly of the Church of Scotland. Dr. G. Campbell Wadsworth of Montreal is reviewing it for us.

Miss Beattie

The Split in the Sky

By Jessie L. Beattie. (Ryerson, $4.95.)

Reviewed by E. E. M. Joblin.

"Westerners have little idea of the depth of the wounds cut in the minds of sensitive peoples by the feeling of political, cultural and economic dependence or inferiority. . . Under all the outward appearances of friendliness, there is all the time the deep, hidden, perhaps half-conscious, almost always unspoken, dislike of Western man, and suspicion of his purposes, of his integrity and of all his ways." (Bishop Stephen Neill in "The Unfinished Task.")

It is desperately important that we of the Western world realize the seriousness of this attitude in international affairs today, and that in humility and sincerity we find the means of changing it. Miss Jessie L. Beattie, in her latest book, **The Split in the Sky**, has made a valuable contribution to our awareness of the reality of this problem within our own Dominion. By turning the spotlight on the aspirations and frustrations of even a relatively small group of the Six Nations Indians near Brantford, Ontario, the author has thrown into bold relief the dilemma faced by most Indian people in Canada as they choose between two radically different ways of life.

Miss Beattie has been able, by an ingenious use of several quite convincing characters, to reveal to the reader the conflicting opinions and emotions which confuse and divide the Indian people of the Six Nations reserve today. Perhaps from a sense of fair play, but more likely because of the impression made upon her while visiting these people, she appears most anxious to present the case of those who uphold the customs and religion of their forefathers and who are known a the People of the Longhouse. At an rate, she was sufficiently impressed t assert, in her Introduction:

> "A revival of dignity and pride o race has begun. A revival of half forgotten customs, of faith in th religion of their forebears. A deter mination to preserve the rich cultur which is their heritage."

The book is well written and easy t read. It raises problems which it doe not attempt to solve. If, however, i makes its non-Indian readers more under standing and more sympathetic towar their Indian neighbours, and more wil ing to be fair and helpful, it will make real contribution to an ultimate solutio Every fair-minded Canadian will benef from reading it.

The Beatitudes in Modern Life

By Harry Hutchison. (Morehouse Barlow, $2.25.)

Reviewed by Norman McNairn.

Dr. Hutchison's sixth book may hav been the fruit of a series of sermon delivered to his Presbyterian congrega tion in Peterborough. They deal wit the virtues of the personal Christian life The manner is pleasingly direct, and th thought is enlivened with plenty of well chosen quotations.

The average layman will read this littl book with ease and find in it encourag ment for his daily life. And study group may find the appended questions usef for a series of eight periods of discussio

Church Music and Theology

By Erik Routley. (Muhlenberg, $2.25

Reviewed by K. H. Cousland.

Those who were present at the O St. Andrews Lectures given in Emmanu College by Dr. Routley in 1955 w remember the brilliance, the wit and th insight of the lecturer. Some of t material he presented at that time incorporated in this book, which rightly describes as an attempt to furni prolegomena for theological discussi and criticism of church music. In th sense it provides theological footnotes musical criticism.

Dr. Routley is already well known the field of hymnody through his previo book as well as his articles in **The Brit**

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'eekly, which have attracted attention / the breadth of his knowledge, his astery of the subject and the pungency f his criticism. This little book is no :ception. In it he insists that there is uch to be done by those who can bring sense of theology to the study of nurch music. His starting point is an xamination of scripture and the doctrine f the church. He follows this with an nalysis of aesthetics and romanticism nd methods of criticism. He concludes ith a discussion of some practical natters. The substance of his argument that the Old Testament urges us to void pride and the New Testament to ook for positive good; that the doctrine f the church makes it essential that our ehaviour, and therefore our church nusic, must be conformable to the gospel hich is the life, passion and resurrection f Christ. Granted this premise we would gree with the author that criticism of nurch music in practice must be based n doctrinal grounds, and that it must e of such a constructive nature that ne good may be encouraged and error voided.- No doubt his chapter on bad nusic will arouse violent argument, but ne points of criticism he raises have to e taken seriously.

The value of the book lies in its igorous plea that the theologian and the rtist should understand the other's posi-on and be able to communicate with ne another. Only in this way will the pportunities for glorifying God through ruitful partnership be attained.

The Hymn and Congregational inging

By James R. Sydnor. (John Knox, $4.50.)

Reviewed by Margaret Pryce.

A wealth of material hides behind this ather prosaic title, valuable to active and otential camp leaders, group directors, unday school teachers and choir mem-ers, as well as to the professional rganist, choir leader and clergyman.

Here a budding young pianist may :arn the little extras of hymn playing nd accompanying—"we should do away ith the type of devitalized 'Amens' eard in so many of our churches"; oung people in search of worship aterial find how to use a hymn book fectively and generously; and the man n the pew realizes the immense propor-ons of hymnody.

Its greatest value, however, is in a omprehensive background and very adable study in hymnology for those ountless organists and choir leaders hose opportunities have been limited. hese are the people who are developing e hymn tastes of a large proportion of orth Americans, and Dr. Sydnor would ave them serve substantial, balanced t varied menus in the interests not only f their own generation, but those to me. It does not take a vast knowledge f music to enjoy this book. With the ception of brief sections in two apters, nothing more than a sense of ythm is necessary for complete under-anding.

The author reveals a deep awareness f spiritual values to be gained by a onscientious and intellectual approach hymns and their part in the worship y every member of a congregation.

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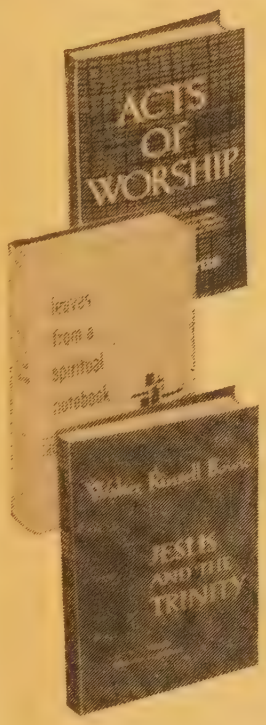

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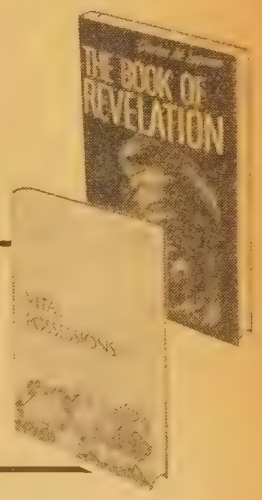

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What makes an Ordinand? (*Continued from page* 13)

"• • • *had seen God with many faces*"

candidate for the ministry of the United Church, stood silently.

The Stivens Jr. have applied to and been accepted by the Board of Overseas Missions. They will go to Angola, with the four children, ages 2 to 10.

What made the service more dramatic was the knowledge that David's parents, Mr. and Mrs. David Sr., had produced seven children, six of whom have entered the service of the church. Mr. Stiven, Sr., parish minister of Iona, came to Canada this year to represent the Church of Scotland at the Presbyterian General Assembly—and to help ordain his son.

Those who knew the story wondered. Why would one family produce so many in a generation when church families generally produced so few. We asked the Rev. David Sr. "I haven't the foggiest notion," he said. "You'd better ask their mother."

Argumentatively Different

David Russell didn't know either. When he came to Canada nine years ago, he says he was "argumentatively indifferent to the church." He had knocked about a bit, joined the Royal Navy at 17, spent four years seeing service in India and the Far East. Then he entered Oxford, where he played football and studied. "I lived and died for that team," he says.

"I never knew quite what I believed," he says. "My wife was for the church. She had been brought up an Anglican, but joined the Presbyterian Church in England. I came to Canada to practise forestry. I soon realized if I were to practise my profession. I should go where trees would be less plentiful and more precious."

It was while working at Sioux Lookout that two young ministers of the United Church became friends of the Stivens—the Rev. Charles Forsythe and the Rev. John Klassen. "They got through to me," he says. "I suppose they pushed me towards the ministry in a sort of way. But my decision came slowly. Later Dr. Carlyle Parker at Shoal Lake was my minister. He made me think, but he didn't push me."

David ran a lumber yard, did boys' work, taught Sunday school, and was superintendent and clerk of session. Then he went north to work on construction of a radar station "to make money." Later he managed a department of the Hudson's Bay store. All during those years he was moving towards the church. He was troubled by the suffering in the world. "But this business of giving without knowing why is not the real answer."

"In the East I had seen God with many faces. I couldn't believe God could have so many faces. I just had to have a theology. And my wife understood even better than I did my need for a theology."

He continues: "With my concern and my convictions, I suppose I could have gone to work for the United Nations, or NATO, or Colombo, or something. But I had to have a theology."

So David went back to college. For three years he attended United and commuted to Arden, Man., where, on most weekends, he preached four times. His wife and children remained in the manse. On graduation he won prizes in church history and homiletics. "My wife Jean deserves a lot more credit than I do," David says.

And the Stivens decided to go overseas.

"Why?" we asked David.

"Well, in the church I preached for the M and M. I couldn't keep on preaching knowing that two-thirds of the world was hungry, and not go." Then he added "I've seen beggars' eyes when I was in the East. I had to do something about it."

David Stiven has a brother, a missionary with the Church of Scotland in Pakistan, whom he hasn't seen for nine years. One sister, who vowed she would never marry a minister, is a minister's wife in Scotland. Two other sisters served the church full-time in the Church of Scotland huts and canteens during the war.

Stops Smoking

Before they leave for Angola, the Stivens will attend a language school in Wisconsin. David, who smokes a pipe, says he is going to quit smoking. "I wouldn't if I thought it were narrow moralism. But I have been convinced there are good reasons for me not to smoke in Angola."

We asked him if he knew why six of their family of seven had responded to a call to serve the church. "Better ask my father or mother," he said. "I think you may find there is a reason, but I have only heard of it rather vaguely."

So, at the end of the day, when the ordination was all over, and the tea had been drunk, and the last pictures taken, and the Stivens, grandparents, wife, and brother were preparing to drive 1 miles back to Arden, we asked t mother.

"When my babies were born, I de cated them to God and prayed th would be used by Him to right wrong said Mrs. Stivens, Sr. ●

FIFTH REICH COMING?

(*Continued from page* 12)

abroad or our people will become sentful and undemocratic."

The West Germans, be it noted, a by no means so sure of their state some of its admirers overseas. It after all, only a temporary republ set up to serve until Germany re-united on Western terms.

The way things are going now t may mean forever. But it could be th the future shape of Germany will decided, not by the once-victorio Allies who have made such a mess things to date—but by the Germa themselves.

A cynical little saying is going t rounds in West Germany today: "Do do anything in the Fourth Reich y may regret in the Fifth."

I don't think anybody can say ju yet what the Fifth Reich will look li

But it will be a force to be reckon with. ●

CHURCHES DIFFERENT

(*Continued from page* 7)

culturally poor. Its people have a go life, and their church is important them. But it does not make the c tribution to community life within Kingdom of God in the way that churches of North America have t to make it.

Take from our lives what the churc gave, and we would be uncultu people. Remove from the communi the contribution of the churches, they would be poor and lonely pla where men toil for a living, but flowers do not grow.

These are not the most impor contributions of the church. W happens when people gather in wors when they break bread, stand with t children before the font, listen to word, bow in prayer, wait for the V —these things are more important what happens in the gymnasium or hall. But the latter are important, And if we are tempted to criticize churches for their busyness or s whirl, let us be careful to think de before we speak. For we are not div into mental, physical and spiritual Christian is an integrated person. the church ministers to the w man. ●

The Question Box

Q. *What is your opinion about holding church meetings, congregational meetings, committees, etc., on Sunday? Also your opinion as to other meetings not dealing with church matters.*

A. Sunday seems a good day to be about our Father's business. Also it's a good day not to carry on unnecessary business as usual.

Q. *Through misunderstanding, arrangements were made on an isolated charge where an ordained man visits only occasionally, for the elements to be prepared for the communion service when the minister came. Instead of grape juice, they had grapefruit juice. Was this all right?*

A. As we all know, the tradition is to use the fruit of the vine for a communion service. But if the hearts and faith of the minister and people were right, grapefruit juice would do just as well.

Q. *Why in these modern times does not The United Church of Canada build the manses and charge the ministers rent as is done by good business concerns?*

A. For obvious reasons the church finds this "good business."

Q. *Can you tell us who past moderators of the U.C. General Council have been, where they served when elected, and what those who are still living are doing now?*

A. Yes. See page 18.

Q. *Is there any official ruling as to who should preside at the annual meeting of a congregation, the minister or a layman?*

A. *The Manual* is quite clear on this. The chairman of a congregational meeting is the minister, or a minister appointed by the presbytery. If a minister is absent, or prefers not to preside, the meeting shall appoint its own chairman, from its membership, or another minister of the United Church.

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About People and Places

M and M Up 15.6%

There has been a 15.6% increase in givings to the Missionary and Maintenance Fund up to August 10, Acting Secretary Dr. Ray McCleary reports. The 1960 total is $3,312,890 with the 1959 amount at $2,864,716. Givings by conferences appear below, the 1959 totals in brackets:

Newfoundland, $34,255 ($28,298); Maritimes, $269,336 ($225,758); Montreal and Ottawa $327,381 ($288,368); Bay of Quinte, $257,133 ($218,692); Toronto, $659,452 ($573,055); Hamilton, $492,419 ($442,595); London, $390,611 ($335,076); Manitoba, $203,943 ($170,-628); Saskatchewan, $184,228 ($157,283); Alberta, $220,152 ($189,839); British Columbia, $226,528 ($200,301); Donations, $47,428 ($34,823); One Dollar Club, $24.

New Ways for New Days

United Church Youth has taken up the challenge to prepare itself for a greater contribution to the church and the world. It is out to revolutionize its programme.

This was shown at the recent National Council Young Peoples' Unions conference in McMaster University, Hamilton. With President David MacDonald in the chair, the 175 delegates, representing Unions from St. John's, Nfld., to Victoria, B.C., discussed changing the structure of the National Council to make for greater operating efficiency; the publication of a new national magazine to be distributed on the local level; the setting up of interdenominational councils in local areas to bring young people together; problems faced by rural youth groups where there is a wide age spread and a small number of people available. Delegates saw the new programme book. Called **Nuggets,** it is designed to transform programme planning methods of local unions, and contains enough resource material to supply a local union for more than two years.

The Conference passed a resolution recommending a closer relationship between the church and the YPU. discussed the raising of ministers' salari to a basic minimum of $4,500; and aske for more sex education.

Speakers included the Rev. Wilbu Howard, Associate Editor of Sunda School Publications, who addressed th banquet marking the 25th anniversary the National Council; eight past pres dents who formed a panel discussin "Old Days in the YPU," the Rev. D D. T. I. Forsyth, Secretary of the Boa of Christian Education, who has nev missed a National Council meeting, ar who gave the theme addresses, YP Secretary Rev. Elton Davidge, as we as dynamic Dr. "Bob" McClure, secon generation missionary now on furlou from India, who challenged the delegat to full time service in overseas mission

To Edinburgh

The **Rev. Dr. G. Campbell Wadsworth** minister of Montreal West Unite Church, will go to Edinburgh in Octob to represent The United Church Canada at the special meeting of th General Assembly of the Church Scotland to commemorate the 400 anniversary of the Scottish Reformatio under John Knox. Mrs. Wadsworth w accompany him.

New Whitefish Chapel

There is a new chapel on the site the original church overlooking Whitefi Lake, Alta., erected by early missionari in 1855. White people joined with t Indians from the Goodfish Lake a Saddle Lake Reserves for the dedicati service held on the 105th anniversary the beginning of missionary work in t area by the Rev. Henry Bird Steinhau and Mr. Benjamin Sinclair. Among t 200 worshippers were descendants of t Steinhauer family. The service was charge of the Presbytery with Conferen President, the Rev. Gerald Hutchinso an authority on Indian missions in t area, taking part.

The new chapel is shown in the pho graph with some members of the co

Whitefish Lake (Alta.) congregation and new chapel *(see story above)*

egation and Presbytery officers. The inister, the Rev. Wm. Morgan, is shown ird from the right with Mr. P. Shirt, r many years local preacher at Good-h, and Chief William Bull.

entenarians Honoured

Two United Church pensioners reached e century mark in August: former ome Missions Superintendent, the Rev. r. Oliver Darwin, and Mrs. Isabella C. avidson.

Dr. Darwin received on August 3 in e Vancouver nursing home he recently ntered. Dr. A. E. Whitehouse read the

ritish Columbia conference greetings ating that both the Canadian Methodist hurch and The United Church of anada paid tribute to a life spent for the urch pioneering in western Canadian issions. Messages were received from er Majesty the Queen, from Prime linister Diefenbaker and Premier Ben-ett. Rev. Dr. Harry Tuttle sent flowers nd a greeting from the Department of ensions.

The 100th birthday of Isabella, wife f the late Rev. Thomas Davidson, was celebrated quietly at her home, 83 Fairholdt St., Hamilton, Ont., on August 10. She was married in 1887, and in a radio interview told of her experiences as the wife of a Presbyterian minister in the Hamilton conference in the days before the turn of the century. Her husband died in 1950. Among greetings were a telephone call from a nephew in Scotland and a message and flowers from the Pensions Department.

Return to Newfoundland

The **Rev. J. A. McKim,** who has been minister of Wesley Willis - Holmesville Church, Clinton, Ont., is returning to Newfoundland to become Guardian of Prince of Wales College residence, St. John's. He will also teach religion to the students there and lecture in that subject at Memorial University. He and his family will live in an apartment in the students' residence. Mrs. McKim is an **Observer** columnist.

A Token of Friendship

When the **Rev. H. Allan Boyd** retired this year as minister of Silverthorn United Church, Toronto, he was honoured with greetings and gifts from his own congregation and also from the nearby Presbyterian church. During recent summers the congregations united and the minister was well known in York Memorial Church. Following a morning service, Mr. and Mrs. Boyd were invited over to receive expressions of friendship from the minister and the Presbyterian congregation, together with a gift of fireplace equipment for their new home.

Superintendent Honoured

Mrs. Orpha Houston retires this month after sixteen years' service as superintendent of the Cedarvale School for Girls, Georgetown, Ontario. At a banquet held in Toronto in her honour, the Board chairman, Rev. Robert Oliver, Clarkson, expressed gratitude for her devoted and capable leadership. Her labours of love on behalf of the many girls who were entrusted to her care will long be remembered, he said. Mrs. Houston was presented with a generous cheque and other gifts as expressions of esteem from the Cedarvale Board and the Board of Social Service and Evangelism.

Mrs. Phyllis Stobie, former assistant to the minister of Canadian Memorial Church, Vancouver, is Mrs. Houston's successor.

The Y in the World

The **YWCA in Canada,** following the Mexico City World's YWCA meeting, brought nine leaders from many countries to conduct a series of cross-country conferences on the Christian Faith.

Women from Burma, Pakistan, Australia, Sierra Leone, Sweden, Japan, Great Britain and Switzerland, as well as the World YWCA, gave leadership in the

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conferences set up in every province as a memorial to the late Dr. Marion Hilliard who had been chairman of the membership and Christian Emphasis Committee from 1953 to '57.

The report containing the findings of these conferences has now been prepared and is available from the YWCA, 571 Jarvis St., Toronto, Ont.

Year Book, 1960

The Year Book, 1960, is now ready and being distributed. A copy will be sent to any retired minister of The United Church of Canada who makes the request by letter to the Secretary of the General Council, 9th Floor, 85 St. Clair Ave. E., Toronto 7, Ont.

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Council Speakers

The **Rev. John Sutherland Bonnell** of Fifth Ave., Presbyterian Church, and formerly of The United Church of Canada, will be the devotional speaker at the daily sessions of the General Council and will address a Sunday night rally in Edmonton's Jubilee Auditorium.

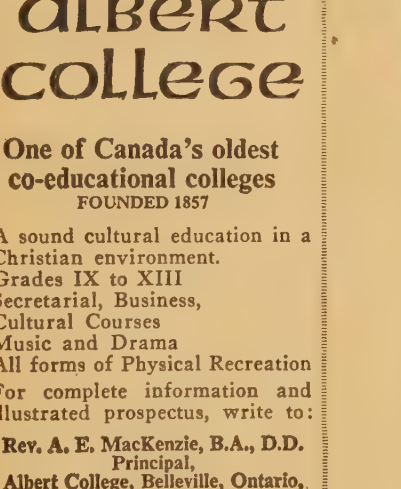
On the Ecumenical night, the special speakers will include

Archbishop Howard Clark, primate of the Anglican Church of Canada, and **Dr. Eugene Carson Blake** of Philadelphia, stated clerk of the United Presbyterian Church, U.S.A., and a member of the Executive and the Central Committee of the World Council of Churches.

Will Provides Manse

The recently purchased and renovated manse for **Centenary - Queen Square United Church,** Saint John, N.B., was open for inspection by the congregation recently when the Rev. Walter G. Davis and Mrs. Davis received, assisted by the Woman's Association.

The late Mr. J. Hunter White made provision in his will for the church to acquire this property just one block away. A special committee was appointed to modernize the house.



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Headed Berwick

The **Rev. A. B. Higgins,** Middleto N.S., who died June 6, was President o the Berwick Camp Meeting for 27 year He was ordained in 1893 and served i the Maritime conference, retiring in 193 . . . **Rev. A. D. Menzies,** Souris, Man died July 30. He served the church i both east and west, was at Pointe-au Trembles school and the boys' colleg Aquicy, Sask. He retired in 1938. . **Rev. J. C. Knight,** Hamilton, Ont., die July 9. His charges were in the centr conferences and included Fairfiel church, Hamilton. He retired in 193 . . . **Rev. A. C. Luffman,** Baltimore, Ont died July 11. He began active work i 1945 and served Landis, Sask., Green wood and Baltimore, Ont., retiring Jun 1960. . . **Rev. John Macdonald,** Owe Sound, Ont., died June 29. Coming t Canada as a child he was educated i the Brockville area, was graduated fro Queen's Theological College, an ordained. He served first in Norther Alberta, then in the central conference . . . **Rev. W. D. Stenlake,** Niagara Fall Ont., died July 1. He was ordained i 1923, served in London, Hamilton, an in the Toronto Conference, where h was minister of Asbury - West Churc Toronto. He retired in 1953. . . **Re Allan M. Logie,** North Battleford, Sask died July 25. He was received by Saska chewan Conference from the Church o Scotland in May, 1949, and serve Humboldt and North Battleford. . . **Re Albert Wardle,** Swan River, Man., die July 13. He was ordained in 1925 an served Saskatchewan charges, retiring 1938.

Sadie, wife of the late Rev. James Miller, Toronto, died July 30. She serv as an Army nurse in France during t First World War and received milita honours from the French government. **Lavinia,** wife of the late Rev. A. M. Pop Toronto, formerly of Hamilton, died Ju 17. . . **Alice,** wife of the late Rev. Juds Truax, Hamilton, Ont., and mother the Rev. Newman J. Truax, died July 1 . . . **Ada,** wife of the late Rev. F. Maxwell, Guelph, Ont., and mother the Rev. Gordon S. Maxwell, died Au 5. . . **Ursula Jane,** wife of the Re Daniel R. Chowen, died at Fredericto N.B., June 28.

New Dean for Mount Allison

Mount Allison University's new De of Men, the **Re J. Alastair Ha** has taken up new duties, a with his family settled into Dean's apa ments in Tr man House. M Haig holds physical hea and educat degree from Universi of Toronto, is a graduate the Ontario College of Education. Si 1955, when he went to Mount Alli to coach the football team, he has b graduated in both arts and divinity. T

ast year on scholarship at Andover Newton Theological Seminary he eceived the degree of Master of Sacred heology. In addition to his duties as Dean, he will lecture in Mount Allison's ew Department of Religion on Christian hought and the Modern Mind.

Part-time Supervisor

Kiwanians of Aldershot, Ont., honured the **Rev. E. A. Chester** on his etirement after 13 years as minister of East Plains United Church. He was made irst honorary member of their Club and n recognition of his life-long service vas presented with a bronze plaque, a uitably inscribed Bible and an enlarged ortrait of himself.

Mr. Chester will act as part time upervisor of Church Extension for Halton Presbytery.

A New Professor

The **Rev. Robert B. Green, MA, BD, ThD,** of Brighton, Ont., has been ppointed professor of practical theology t Queen's Theological College, Kingston. He is formerly of the Newfoundland Conference, and is a graduate in arts rom Dalhousie University and in heology from Pine Hill Divinity Hall, Halifax. He holds a master's degree from Drew University and a doctorate of heology from Emmanuel College, Toronto. Dr. Green will begin his work t Queen's this month.

The Very Rev. Dr. Willard Brewing died in Toronto, August 13. The September 1 issue of **The Observer** having been completed and ready for the press, tribute to the 13th Moderator of The United Church of Canada will appear in the September 15 issue.

Sod-turning Ceremony

Work was begun immediately following the sod-turning ceremony on the new Christian Education centre of **Nisbet Memorial United Church,** Prince Albert, Sask. Interest in the project was so great hat with voluntary help it is expected he building will be completed in late October.

The Sunday school was begun eight ears ago but worship services have been eld for only three years. They were tarted by Dr. R. W. K. Elliott and Mr. Gil Todd, student. The Rev. Henry Moore came out of retirement and has erved the congregation, which has rown from 14 to 123, for the last two ears.

A Fifth Candidate

First United Church, Waterloo, Ont., as added a fifth to the number of candidates entering the ministry this year. A 26-year-old graduate of Guelph Veterinary College, **Dr. Bruce Misener,** has been a member of this church for two years since coming to Waterloo. He is married and has one son. The other four entering the ministry from First Church include Mr. Harold Kempling and his 8-year-old son, Russell, Sidney Herskey and Gerald White.

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CARSELAND, Alberta, three-point charge, 40 miles east of Calgary, requires minister. Fully modern manse. Charge is in good farming district. Reply, Rev. R. Upton, Strathmore, Alta.

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INNISFAIL (Alta.) United Church, requires a minister by September 1st. Well furnished three-year-old manse, gas heated. Town population 2,200 expanding with oil development. Salary $4,500.00 including car allowance. Please contact Mr. W. A. Sveinson, Box 217, Innisfail, Alberta.

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ORDAINED Assistant Minister wanted for United Church, Waterloo, Ontario, to speci in Christian Education, programme for Univ students and visitation. Salary and car allow above minimum. Duties to commence as soo possible. Please reply to Dr. G. E. Reaman, C man Pastoral Relations Committee, 288 Albert Waterloo, Ont.

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FLIGHT FROM CONGO

(*Continued from page* 17)

what to do, thinking perhaps they would be moved on to make room for later arrivals.

And so it goes. The hospitality of Mufulira's Europeans is phenomenal. Human sympathy pours out. Offers of money, accommodation, petrol and repairs for cars, food, clothing, pour in. But a woman who has been working untiringly for hours in the centre turns and asks: "I wonder if we Europeans will stop to ask whether we are in any way responsible for such dreadful disaster?"

The question is poignant and pathetic. For whatever the immediate complex causes of this latest tragedy in Congo, it is to be seen, in part at least, as a sudden explosion of smouldering African resentment against white supremacy.

Ironically, a fun-fair has been set up for a week in refugee-thronged Mufulira. Young and old by the hundreds are enjoying the Whip, Ferris Wheel, the Hurricane Jets. But there's not a dark skin among them. The Africans must be content to look on from the outside. Perhaps the threat of disturbances is a sufficient explanation this time. But is this really the way for us to avoid the fate of the Congo, only ten miles up the road? Or is it rather an unwitting preparation for another Refugee Year?

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God waits to furnish Thee with power / To lift the city to His Feet.